Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Jinn

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُواْ إِنَّا سَمِعْنَا قُرْءَاناً عَجَباً

72:1 Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation!'

يَهْدِى إِلَى الرُّشْدِ فَـَامَنَّا بِهِ وَلَن نُّشرِكَ بِرَبِّنَآ أَحَداً

72:2. `It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.'

وَأَنَّهُ تَعَـلَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَـحِبَةً وَلاَ وَلَداً

72:3. `And He, exalted be the Jadd of our Lord, has taken neither a wife nor a son.'

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطاً

72:4 `And that the foolish among us used to utter against Allah that which was an enormity in falsehood.'

وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ الإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِباً

72:5 `And verily, we thought that men and Jinn would not utter a lie against Allah.'

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادوهُمْ رَهَقاً

72:6 `And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.'

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَداً

72:7 `And they thought as you thought, that Allah will not send any Messenger.'

The Jinns listening to the Qur'an and Their Belief in It

Allah commands His Messenger to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١)

يَهْدِي إِلَى الرُّشْدِ ...

Say:

"It has been revealed to me that a group of Jinn listened. They said:

`Verily, we have heard a wonderful Recitation! It guides to the right path'''

meaning, to what is correct and success.

... فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا (٢)

and we have believed therein, and we shall never join anything with our Lord.

This position (that they took) is similar to what Allah said,

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ

> And when We sent towards you a group of the Jinns listening to the Qur'an. (46:29)

We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here.

Concerning Allah's statement,

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا ...

And He, exalted be the **Jadd** of our Lord,

`Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement, **جَدُّ رَبِّنَا** the **Jadd** of our Lord,

> "This means, His actions, His commands and His power.''

Ad-Dahhak reported from Ibn `Abbas that he said,

> "Allah's **Jadd** is His blessings, His power and His favor upon His creation.''

It has been reported from Mujahid and `Ikrimah that they said,

> "It (**Jadd**) is the magnificence of our Lord.''

Qatadah said,

"Exalted is His magnificence, His greatness and His command.''

As-Suddi said,

"Exalted is the command of our Lord.''

It has been reported from Abu Ad-Darda', Mujahid and Ibn Jurayj that they said,

"Exalted is His remembrance (**Dhikr**).''

The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

... مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣)

He has taken neither a wife nor a son.

meaning, far exalted is He above taking a mate and having children.

This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son).

Then they said,

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (٤)

And that the foolish among us used to utter against Allah that which was an enormity in falsehood.

Mujahid, `Ikrimah, Qatadah and As-Suddi, all said, **سَفِيهُنَا** (the foolish among us),

"They were referring to Iblis.''

...شَطَطًا

that which was an enormity in falsehood.

As-Suddi reported from Abu Malik that he said,

"This means a transgression.''

Ibn Zayd said, "A great injustice.''

The foolish (**Safih**) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا (And that the foolish among us used to utter) meaning, before his acceptance of Islam.

عَلَى اللَّهِ شَطَطًا (against Allah that which was an enormity in falsehood.) meaning, falsehood and a lie.

Thus, Allah says,

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (٥)

And verily, we thought that men and Jinn would not utter a lie against Allah.

meaning, `we did not think that humans and Jinns would join each other in lying about Allah by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allah in this matter.'

Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allah says,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (٦)

And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in **Rahaq**.

meaning, `we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the

wilderness, the open country steppes and other places.'

This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man.

So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in **Rahaq** which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more.

As Qatadah said concerning this Ayah, فَزَادُوهُمْ رَهَقًا (but they increased them in **Rahaq**.) means,

"the Jinns were courageous and increased in insolence against them.''

As-Suddi said,

"A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say,

`I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'''

Qatadah said,

"When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that.''

Ibn Abi Hatim recorded from `Ikrimah that he said,

"The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans

would come to a valley the Jinns would flee. So the leader of the people would say,

`We seek refuge with the leader of the inhabitants of this valley.'

So the Jinns said,

`We see these people fleeing from us just like we flee from them.'

Thus, the Jinns started coming near the humans and afflicting them with insanity and madness.''

Thus, Allah said,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in **Rahaq**.

meaning, in sin.

Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said, رَهَقًا (in **Rahaq**)

"This means in fear.''

Mujahid said,

"The disbelievers would increase in transgression.''

Concerning Allah's statement,

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا (٧)

And they thought as you thought that Allah will not send any Messenger.'

meaning, Allah would never send a Messenger after this long period of time.

This was said by Al-Kalbi and Ibn Jarir.

وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنَـهَا مُلِئَتْ حَرَساً شَدِيداً وَشُهُباً

72:8 `And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَـعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الاٌّنَ يَجِدْ لَهُ شِهَاباً رَّصَداً

72:9 `And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'

وَأَنَّا لاَ نَدْرِى أَشَرٌّ أُرِيدَ بِمَن فِى الاٌّرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَداً

72:10 `And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'

The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'an). This is why the Jinns said,

وَأَنَّا لَمَسْنَا السَّمَاء فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨)

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا (٩)

And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠)

And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.

meaning, `we do not know if this -- the matter which has occurred in the sky -- is intended for those who are in the earth or if their Lord intends some guidance for them.'

They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allah.

Verily, it has been recorded in the Sahih,

وَالشَّرُّ لَيْسَ إِلَيْك

And evil is not attributed to You (Allah).

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said,

"While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟

What did you all used to say about this?

We replied, "We used to say that a great person has been born and a great person has died.''

The Prophet said,

لَيْسَ كَذَلِكَ، وَلَكِنَّ اللهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاء

This is not so, rather whenever Allah decrees a matter in the heaven...''

and then he went on to narrate the rest of the Hadith which we have already mentioned in its entirety in Surah Saba'.

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur'an) while leading his Companions in prayer. Thus, they knew that this Qur'an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn `Abbas concerning Allah's statement in **Surah Al-Ahqaf**,

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ

> And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur'an. (46:29)

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world.

As-Suddi said,

> "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth.''

So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ta'if were frightened because of this and they began to say,

`The dwellers of the sky have been destroyed.'

This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So `Abd Yalayl bin `Amr bin `Umayr said to them and he was referred to for judgement among them

> "Woe to you O people of Ta'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (-- meaning Muhammad). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed.''

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblis and informed him of what happened to them. So he (Iblis) said,

> "Bring me a handful of dirt from every land so that I may smell it.''

So they brought it and he smelled it and said, "It is your friend in Makkah.''

Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram while reciting the Qur'an. They drew near to him eager to hear the Qur'an, until their chests almost pressed against him. Then they accepted Islam and Allah revealed their matter to His Messenger .

We have mentioned this chapter in its entirety in the first section of the Kitab As-Sirah with lengthy discussion. Allah knows best and unto Him is all praise and blessings.

وَأَنَّا مِنَّا الصَّـلِحُونَ وَمِنَّا دُونَ

72:11 `There are among us some that are righteous, and some the contrary;

ذَلِكَ كُنَّا طَرَآئِقَ قِدَداً

we are groups having different ways.'

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ اللَّهَ فِى الاٌّرْضِ وَلَن نُّعْجِزَهُ هَرَباً

72:12`And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.'

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ

72:13 `And indeed when we heard the Guidance, we believed therein,

فَمَن يُؤْمِن بِرَبِّهِ فَلاَ يَخَافُ بَخْساً وَلاَ رَهَقاً

and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَـسِطُونَ فَمَنْ أَسْلَمَ فَأُوْلَـئِكَ تَحَرَّوْاْ رَشَداً

14 `And of us some are Muslims, and of us some are Al-Qasitun. And whosoever has embraced Islam, then such have sought the right path.' ''

وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً

72:15 And as for the Qasitun, they shall be firewood for Hell.

وَأَلَّوِ اسْتَقَـمُوا۟ عَلَى الطَّرِيقَةِ لأَسْقَيْنَـهُم مَّآءً غَدَقاً

72:16 If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance.

لِّنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَداً

72:17 That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allah says that the Jinns said about themselves,

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ...

There are among us some that are righteous, and some the contrary;

meaning, other than that.

... كُنَّا طَرَائِقَ قِدَدًا (١١)

We are groups having different ways.

meaning, on numerous differing paths and having different thoughts and opinions.

Ibn `Abbas, Mujahid and others have said, كُنَّا طَرَائِقَ قِدَدًا (We are groups having different ways).

> "This means among us are believers and among us are disbelievers.''

Ahmad bin Sulayman An-Najjad reported in his (book of) Amali that he heard Al-A`mash saying,

> "A Jinn came to us, so I said to him, `What is the most beloved food to your kind'
>
> He replied, `Rice.'
>
> So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, `Do you have these desires (religious innovations) among your kind as we have among ours'
>
> He replied, `Yes.'
>
> Then I said, `Who are the **Rafidah** among you'
>
> He said, `They are the worst of us.'''

I presented this chain of narration to our Shaykh, Al-Hafiz Abi Al-Hajjaj Al-Mizzi and he said its chain is authentic to Al-A`mash.

The Jinns confess to Allah's Perfect Power

Concerning Allah's statement,

وَأَنَّا ظَنَنَّا أَن لَّن نُّعجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا (١٢)

And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.

> meaning, `we know that the power of Allah is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ ...

And indeed when we heard the Guidance, we believed therein,

> They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic.

Concerning their statement,

... فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا (١٣)

and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

Ibn `Abbas, Qatadah and others said,

> "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his sins.''
>
> This is as Allah says,
>
> فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً
>
> Then he will have no fear of injustice, nor of any curtailment. (20:112)

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ...

And of us some are Muslims, and of us some are **Al-Qasitun**.

> meaning, `among us there is the Muslim and the **Qasit**.'
>
> The **Qasit** is he who behaves unjustly with the truth and deviates from it. This is the opposite of the **Muqsit**, the one who is just.

... فَمَنْ أَسْلَمَ فَأُوْلَئِكَ تَحَرَّوْا رَشَدًا (١٤)

And whosoever has embraced Islam, then such have sought the right path.

meaning, they sought salvation for themselves.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا (١٥)

And as for the **Qasitun**, they shall be firewood for Hell.

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allah's statement,

وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا (١٦)

لِنَفْتِنَهُمْ فِيهِ ...

If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.

The commentators have differed over the explanation of this. There are two views concerning it.

- The First View That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it, **لَأَسْقَيْنَاهُم مَّاءً غَدَقًا** (We would surely have bestowed on them water in abundance).

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance.

With this, the meaning of Allah's statement, **لِنَفْتِنَهُمْ فِيهِ** (That We might try them thereby). is that,

`We will test them.'

As Malik reported from Zayd bin Aslam, he said,

"That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin.''

Mentioning Those Who held this View

Al-`Awfi reported similar to this from Ibn `Abbas, and likewise said Mujahid, Sa`id bin Jubayr, Sa`id bin Al-Musayyib, `Ata, As-Suddi, Muhammad bin Ka`b Al-Qurazi, Qatadah and Ad-Dahhak.

Muqatil said,

> "This Ayah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years.''

- The Second View وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ (If they had believed in Allah, and went on the way),

meaning, of misguidance.

لَأَسْقَيْنَاهُم مَّاءً غَدَقًا We would surely have bestowed on them water in abundance.

meaning, `then We would have increased their sustenance to allow a gradual respite.'

As Allah says,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ

So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows. (6:44)

Allah also says,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that in wealth and children with which We expand them. We hasten unto them

with good things. Nay, but they perceive not. (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Humayd.

For verily, he (Ibn Humayd) said concerning Allah's statement, وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ (If they had believed in Allah, and went on the way),

"This means the path of misguidance.''

Ibn Jarir and Ibn Abi Hatim both recorded this.

Al-Baghawi also mentioned it from Ar-Rabi` bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysan.

It seems that he (Al-Baghawi) took this position. And it is supported by Allah's saying, "That We might try them thereby.''

Concerning Allah's statement,

... وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧)

And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a **Sa`ad** torment.

meaning, a harsh, severe, agonizing and painful punishment.

Ibn `Abbas, Mujahid, `Ikrimah, Qatadah and Ibn Zayd, all said, عَذَابًا صَعَدًا (in a Sa`ad torment).

"This means harsh having no relaxation in it.''

It has also been reported from Ibn `Abbas that he said,

"It is a mountain in Hell.''

It has been related from Sa`id bin Jubayr that he said,

"It is a well in Hell.''

وَأَنَّ الْمَسَـجِدَ لِلَّهِ فَلاَ تَدْعُواْ مَعَ اللَّهِ أَحَداً

72:18 And the Masjids are for Allah, so invoke not anyone along with Allah.

وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً

72:19 And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.

قُلْ إِنَّمَآ أَدْعُو رَبِّى وَلاَ أُشْرِكُ بِهِ أَحَداً

72:20 Say: "I invoke only my Lord, and I associate none as partners along with Him.''

قُلْ إِنِّى لاَ أَمْلِكُ لَكُمْ ضَرّاً وَلاَ رَشَداً

72:21 Say: "It is not in my power to cause you harm, or to bring you to the right path.''

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَداً

72:22 Say: "None can protect me from Allah's punishment, nor can I find refuge except in Him.''

إِلاَّ بَلاَغاً مِّنَ اللَّهِ وَرِسَـلَـتِهِ

72:23 "(Mine is) but conveyance from Allah and His Messages,

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَـلِدِينَ فِيهَآ أَبَداً

and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.''

حَتَّى إِذَا رَأَوْاْ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِراً وَأَقَلُّ عَدَداً

72:24 Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

The Command to worship Allah Alone and shun Shirk

Allah commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatadah said concerning Allah's statement,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨)

And the Masjids are for Allah, so invoke not anyone along with Allah.

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship.''

Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning this verse,

"The Jinns said to the Prophet of Allah, `How can we come to the Masjid while we are distant - meaning very far away - from you And how can we be present for the prayer while we are far away from you' So Allah revealed this Ayah."

The Jinns crowding together to hear the Qur'an. Allah said,

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩)

And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.

Al-`Awfi reported from Ibn `Abbas,

"When they heard the Prophet reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite, قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ (Say: "It has been revealed to me that a group of Jinn listened)." (72:1)

They were listening to the Qur'an.''

This is one opinion and it has been reported from Az-Zubayr bin Al-`Awwam.

Ibn Jarir recorded from Ibn `Abbas that he said,

"The Jinns said to their people, لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other).''

This is the second view and it has also been reported from Sa`id bin Jubayr.

Al-Hasan said,

"When the Messenger of Allah stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him).''

Qatadah said concerning Allah's statement,

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.

"Humans and Jinns both crowded together over this matter in order to extinguish it. However,

Allah insisted upon helping it, supporting it and making it victorious over those who opposed it.''

This is the third view and it has also been reported from Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ibn Zayd.

It was also the view preferred by Ibn Jarir. This view seems to be the most apparent meaning of the Ayah due to Allah's statement which follows it,

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠)

Say: "I invoke only my Lord, and I associate none as partners along with Him.''

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger said to them إِنَّمَا أَدْعُو رَبِّي (I invoke only my Lord),

meaning, `I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.' وَلَا أُشْرِكُ بِهِ أَحَدًا (and I associate none as partners along with Him).

The Messenger does not have Power to harm or give Guidance

Concerning Allah's statement,

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١)

Say:

"It is not in my power to cause you harm, or to bring you to the right path.''

meaning, `say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your

misguidance. Rather all of these things are referred to Allah.'

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ...

Say:

"None can protect me from Allah's punishment, nor can I find refuge except in Him."

Then he (the Prophet) says about himself that no one can save him from Allah either.

This means, `if I disobey Allah, then no one would be able to rescue me from His punishment.'

... وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا (٢٢)

and nor can I find refuge except in Him.

Mujahid, Qatadah and As-Suddi all said, "No place to escape to."

It is only obligatory upon the Messenger to convey the Message

Concerning Allah's statement,

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ...

(Mine is) but conveyance from Allah and His Messages,

This is an exception related to the previous statement, لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ (None can protect me from Allah's punishment),

meaning, `nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.'

This is as Allah says,

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger!

Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

Then Allah says,

... وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣)

and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.

meaning, `I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.'

This means, they will not be able to avoid it nor escape from it.

Then Allah says,

حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤)

Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number -- them or the believers who worship Allah alone.

This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

قُلْ إِنْ أَدْرِى أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّى أَمَداً

72:25 Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term.''

عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً

72:26. "The All-Knower of the Unseen, and He reveals to none His Unseen.''

إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِ رَصَداً

72:27 Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.

لِّيَعْلَمَ أَن قَدْ أَبْلَغُواْ رِسَـلَـتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَحْصَى كُلَّ شَىْءٍ عَدَداً

72:28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.

The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (٢٥)

> Say: "I know not whether which you are promised is near or whether my Lord will appoint for it a distant term.''

meaning, a long period of time.

In this noble Ayah is an evidence that the Hadith that many of the ignorant people often circulate, which says that the Prophet will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Hadith).

Verily, the Messenger of Allah was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a Bedouin Arab, one of the questions he asked the Prophet was, "O Muhammad! Tell me about the Hour''

So the Prophet replied,

مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

> The one questioned about it knows no more than the questioner.

On another occasion when a Bedouin Arab called out to the Prophet in a loud voice saying, "O Muhammad! When will be the Hour''

The Prophet said,

وَيْحَكَ إِنَّهَا كَائِنَةٌ، فَمَا أَعْدَدْتَ لَهَا؟

Woe unto you. Verily, it will occur so what have you prepared for it?

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allah and His Messenger.''

The Prophet then replied,

فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ

Then you will be with whomever you love.

Anas said,

> "The Muslims were not happier with anything like they were upon (hearing) this Hadith.''

Concerning Allah's statement,

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (٢٦)

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ ...

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger.

This is similar to Allah's statement,

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ

> And they will never compass any thing of His knowledge except that which He wills. (2:255)
>
> Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,
>
> عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا
>
> إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ ...
>
> The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,
>
> This includes the angelic Messenger and the human Messenger.

Then Allah says,

...فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧)

and then He makes a band of watching guards to march before him and behind him.

> meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah's revelation.

Thus, Allah says,

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا (٢٨)

Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.

The pronoun `he' which is in His statement,

لِيَعْلَمَ Till he knows, refers to the Prophet.

Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning the Ayah,

> عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا
>
> إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا
>
> The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.
>
> "These are four guardians among the angels along with Jibril,
>
> لِيَعْلَمَ Till he knows, This means Muhammad,
>
> ... أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا
>
> that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.''
>
> This was recorded by Ibn Abi Hatim.

It has also been reported by Ad-Dahhak, As-Suddi and Yazid bin Abi Habib. `Abdur-Razzaq reported from Ma`mar, from Qatadah,

> لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ...

Till he knows that they have conveyed the Messages of their Lord.

"So that the Prophet of Allah would know that the Messengers had conveyed their Messages from Allah and that the angels have protected them and defended them.''

This has also been reported by Sa`id bin Abi `Arubah from Qatadah, and Ibn Jarir preferred this interpretation.

Al-Baghawi said,

"Ya`qub recited it as, (لِيَعْلَمَ in order to be known) this means, so that the people may know that the Messengers had conveyed the Message.''

It also could carry the meaning that the pronoun refers to Allah (i.e., So that He (Allah) may know.

This opinion has been mentioned by Ibn Al-Jawzi in Zad Al-Masir.

The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord. This is like His statement,

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ

And We made the **Qiblah** which you used to face, only that We know who followed the Messenger from those who would turn on their heels. (2:143)

Allah also said,

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ الْمُنَـفِقِينَ

Verily, Allah knows those who believe, and that He knows the hypocrites. (29:11)

It should be added to these examples that from Allah's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

.. وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

And He surrounds all that which is with them, and He keeps count of all things.

This is the end of the Tafsir of Surah **Al-Jinn**, and all praises and thanks are due to Allah.